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## INDIANS AS JUDGES.

THEY HOLD COURT IN DISTRICTS OF THE RESERVATIONS.

Some of the Penalties They May Impose For Offenses and Their Fees For Performing the Marriage Ceremony—Fines For Vagrancy.

During the recent discussions of Indian affairs reference has been made to the judicial establishments on the reservations. The obstacles to carrying on there a full system of courts will be apparent on reflecting, in the first place, that a large proportion of the Indians are among the five civilized tribes, who have arrangements of their own under the local governments assured to them, and next, that among the remainder there are by thousands who by taking allotments have become citizens and have passed under the jurisdiction of the states and territories where they reside.

However, there is an existing system of Indian courts organized under the regulations of the interior department, while the act of 1885 gave to the United States and territorial courts jurisdiction of crimes committed by Indians upon their reservations. Recently the regulations for the Indian courts proper have been enlarged, so as to make them more efficient. Among the changes in the new regulations is the division of the reservations into districts, with a judge in each, while there is a court in each for the reservation, having a clerk to keep its records. A reservation may be divided into three or more such districts, following, as far as practicable, county lines, provided that the Indian population, including mixed bloods and whites, who are members of the tribes, shall be nearly equal in the districts. If there are no county lines, natural boundaries are used, so that the Indians can easily ascertain what districts they belong to.

All the judges are Indians and must be men of intelligence, integrity, good moral character and monogamous, preference being given to those who "read and write English readily, wear citizens' dress and engage in civilized pursuits." They are appointed by the commissioner of Indian affairs for the term of one year, subject of course to earlier removal on proof of misconduct. Each judge must reside in the district and hold court at least one day in each week.

Any Indian engaging in the sun dance, scalp dance or war dance, or any similar feast, so called, shall be punished by withholding his rations for 10 days or less, or by imprisonment for 10 days or less, on the first offense, a second offense bringing not less than 10 nor more than 30 days of withholding rations, or imprisonment.

Plural or polygamous marriages hereafter entered into receive a penalty of \$20 to \$50, or hard labor for 30 to 60 days, or both, and the forfeit of right to rations while continuing in such relations. Other immorality of like nature is punished. The willful destruction of property of other Indians requires the making up of its value and also 30 days' imprisonment, "and the plea that the person convicted or the owner of the property in question was at the time a mourner, and that thereby the taking, destroying or injuring of the property was justified by the customs or rites of the tribes shall not be accepted as sufficient defense."

Intoxication and the selling of intoxicants are put on the same footing, bringing a penalty of between \$20 and \$100 or imprisonment between 30 and 90 days. The rations of the police courts of cities who are accustomed to the \$10 or 10 days of civilization might be aghast at the introduction of these penalties. Among the misdemeanors, a neglect or refusal to perform road duty brings a fine of \$1.50 for every day omitted or imprisonment for not more than five days. Another noteworthy provision proposed in the new regulations reads as follows:

"That if an Indian refuses or neglects to adopt habits of industry or to engage in civilized pursuits or employments, but habitually spends his time in idleness and loafing, he shall be deemed a vagrant and guilty of a misdemeanor, and shall upon the first conviction thereof be liable to a fine of not more than \$5 or to imprisonment of not more than 10 days, or for any subsequent conviction thereof to a fine of not more than \$10 or to imprisonment for not more than 30 days, in the discretion of the court."

This inclusion of vagrancy among offenses punishable by the courts is among the changes in the new regulations. Any one who adopts the practices of medicine men or the arts of the conjurer to prevent Indians from abandoning their barbarous customs is to be imprisoned between 10 and 30 days for the first offense and not more than six months for a subsequent one. The deterring of Indians from following civilized habits and pursuits, or their children from attending schools, is also included under this regulation.

The district court judges have power to solemnize marriages between Indians, the fee for each not exceeding \$1, and they are to furnish certificates of such marriages.

The Indian court in general term, comprising all the judges on a reservation, sits at least once a month, and a majority constitutes a quorum, but any judgment to be valid must have the concurrence of a majority of all the judges on the reservation, and upon a failure of such a majority to agree the case must be tried again at a subsequent term. It has jurisdiction in all appeals from the district court and exclusive jurisdiction over all civil cases between Indians and in the administration of their estates.

It will be seen therefore that the Indian courts are of no little importance, while of course the federal, state and territorial courts also have a jurisdiction which need not be described in detail.—Washington Letter.

## A VICTIM OF SPEAKING TUBES.

Sad Fate of a Man of Peace Who is Situated Midway on a Vocal Route.

There is a man in this town whose work keeps him sitting at his desk all day. He thinks himself fortunately situated, for his employers are considerate in their requirements and liberal in the matter of pay, and his work is enjoyable. The others who work in the same room are busy men. They seldom speak, but when they do have something to say it is of a pleasant nature. His modest home has been all that heart could wish, so far as comfort and contentment go. All these things are sources of grateful satisfaction to him, for he is a man of middle age and is no longer consumed by youthful ambition to possess the unattainable. He is of a placid disposition and is, above everything else, a lover of peace. Thus situated he ought to be one of the happiest of men, but he is not. He is wasting away, the helpless victim of continuous and violent contention.

Close to his desk, inclosed by a thin wooden sheathing, are some tin speaking tubes that run from an upper story of the building to a lower story. These stories contain departments of the same business, and the tubes are in almost constant use. The tubes are cracked at about the altitude of this man's desk, and the wooden sheathing is split in places. The cracks in the tubes give a curious querulous sound to every voice that ascends or descends through them. A feud of long standing exists between the office boys and others who speak from the upper floor and those who speak from the lower story. A pleasant word never ascends or descends. All the harshness of infection that accompanies the harsh words is strangely multiplied by the cracked condition of the resonant speaking tubes, and this man of naturally peaceable inclinations has to sit and hear it all.

Unfortunately his is a somewhat sensitive and sympathetic nature. It is impossible for him to remain undisturbed when this continuous war of words is going on through the speaking tubes. A provocative voice from above causes him to side with the floor far beneath him, and the reply that comes up grieves him, and he thinks that the upper floor has been assailed with unpardonable violence. Then there is a rattling exchange of warlike expressions in angry tones—made more angry to the ear by the cracked speaking tubes—and the man of peace groans and sighs for the quiet of a lodge in some vast wilderness. He has heard these savage exchanges so long and so continually that his conception as to the sound of the male human voice is like that which comes to his ears through these diabolical speaking tubes.

This has been going on year after year, and the feud shows no signs of abatement. Its effect on the helpless man of peace is deplorable. He feels constantly as if he were a party to a never ending quarrel. He goes out to his luncheon feeling like a man who has just been engaged in a riot, and he does not enjoy his food. He scolds his most obliging waiter without cause and gives him an increased tip by way of apology. When he goes home, he kisses his wife and children in a perfunctory way and is irritable at the dinner table. His wife says sadly, "My dear, you are working too hard." He is not working too hard, but he is ashamed to tell what ails him, for he knows that it would be difficult for even his considerate helpmeet to understand the effect of the continuous speaking tube strife on his nervous system. So he changes the subject and endeavors to make amends by his best behavior. His wife notices that his playfulness is forced and is a sorry imitation of the genuine article, and this is more alarming to her than his irritableness.—New York Sun.

Coming Ironclads For the British. Preparations have been commenced at Chatham dockyard for the construction of another first class armored battleship of the Hood class at a cost of some £970,000. The new vessel will have a displacement of 14,000 tons and will be fitted with engines of 13,000 horsepower, giving a speed of 18 knots. Her principal armament will consist of four 67-ton guns mounted in barbette. Altogether three new battleships, two first class cruisers, to be faster than any cruiser afloat, and six 37-knot torpedo boat destroyers, with the prospect of another 14 should the first prove satisfactory, are included in the programme of the admiralty for the coming year.—Westminster Gazette.

Distress In One House. A house at the north end might well have had the flag of distress floating over its roof for the past few weeks. The house is rented by three tenants, one occupying the L and one each the lower and upper tenements. In the L a few weeks since occurred the death of a beautiful mother and her eldest daughter from diphtheria, while a younger daughter was very ill with the disease. Since that time one of the other tenants had the misfortune to fall on an icy walk, another to break her arm, while a third is seriously ill with pneumonia. Two of the families are now moving out to find more auspicious quarters.—Salem News.

The Value of Women According to Sages. "He who builds a house and takes a wife begets heavy afflictions on his head," declares some Hindoo sages. Their relative value is fixed by other proverbialists, such as the Venetian, "If woman were of gold, she wouldn't be worth a farthing."

Sincere Wishes. Jones—I'm quite a near neighbor of yours now, Mr. Goughly. I've taken a house on the river. Mrs. G.—Oh, well, I hope you'll drop in some day.—Exchange.

## A BLUEBIRD'S SONG.

To simple souls, oftentimes in simplest ways, Come sweet surprises that we scarce know why—

Make glad with sudden brightness dreary days Or set a rainbow in a stormy sky.

A smile perhaps from some dear passerby A word, thought, of sympathy or praise, A wayide flower, a flowerlike buttery—

The veriest trifle has its spell to raise Some drooping heart to whom God bids it speak.

And I—who heard but now all unaware That bluebird's rapture thrilling on the air— I know its meaning is not far to seek; To me, faint hearted, fearful, once again The Father sends a message—not in vain.

—Mary Bradley in Harper's Bazar.

Baited For Catfish and Caught an Owl.

A man of unquestioned veracity vouches for the truth of this fish story: His friend, who lives a few miles in the country, set a line for catfish one day. In the morning when he went after the fish he found them in abundance, and on one line he found a large owl that must have been a terror to birds and fishes when alive. The line was wound around the body and the neck of the owl, and the fish bore marks of the owl's talons, showing that the owl had caught the fish in its efforts to fly away with the fish it had been ensnared by the line, after which the fish had its innings by drowning the owl.

At any rate the owl was dead, and the fish, though disfigured, was still in the swim and playing the line with a vigor that caused the line to bob up and down with the irregularity of the cotton market. The drowned owl is on exhibition as a witness to the truth of the story, and the fish, though the finest of the catch, escaped the frying pan, and now has a steady job as an owl catcher. The fisher set him for owls.—Valdosta Cor. Atlanta Constitution.

Celtic Melancholy or Joy.

In the Irish dirges and laments there is great similarity to the music of the west highlands, only the Irish music having been written in most instances for the harp—which has all the notes of the voice—is a music of full and sweet harmonies and has not the omissions and deficiencies of the pentatonic scale in which all music for the pipes was written. While the melancholy of the Celtic people finds adequate expression in these laments—plaintive, wailing airs, something between recitative and melody—another and not less characteristic side of the Irish temperament is very truthfully illustrated in their songs of humor.

About these there is an inimitable raciness, a fresh and sparkling wit, a spontaneous ring of chaff and fun, with a dash of chivalrous sentiment and an airy lightness which gives to them the unmistakable Hibernian accent and to which there is no exact counterpart in the songs of England or Scotland.—London Saturday Review.

Mistake, Mistaken.

The use of this word seems to be so anomalous as to need some inquiry and explanation.

I may be mistaken, for I continually make mistakes. But when shown to have been mistaken I own myself in error. Yet, if I am mistaken, is it not the error of him who mistakes me? But it may be that I am right and that he is mistaken, though I suppose that I ought to take him right and not mistake him. Nevertheless I often have to say in argument: "You were quite right. I was mistaken."

In a word, though he who mistakes must be in error, our common use of language considers him who is mistaken to be so.—Notes and Queries.

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## B. L. DUNCAN,

Notary Public

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## NOTICE.

ALL persons indebted to the Pioche Brewery and to the undersigned, will please call and settle immediately, as no further notice will be given.

Any and all accounts unpaid January 1st, 1893, will be collected by T. J. OSBORNE.

CHAS. STEIN, Pioche Brewery Saloon, Pioche, Nevada, January 9, 1893.